



# BHAGAVAD GITA

## *Chapter 7*

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# SUMMARY

## Chapter 7 – Jnana Vijnana Yoga

### Summary

#### Verse 1 – 13

- Introduction

#### Verse 4 – 12

- Nature of God

#### Verse 13

- Cause of Samsara

#### Verse 14 – 19

- Bhakti, Remedy for Samsara.

#### Verse 20 – 26

- Sakama Bhakti.
- Devotion for Material end.

#### Verse 27 – 30

- Nishkama Bhakti.
- Devotion for Spiritual end.



# VERSE 1 TO 30

## Topic 1 :

- Introduction to the Knowledge of God and glory of that Knowledge Verse 1 – 3.

### Verse 1 :

श्रीभगवानुवाच  
मय्यासक्तमनाः पार्थ  
योगं युञ्जन्मदाश्रयः ।  
असंशयं समग्रं मां  
यथा ज्ञास्यसि तच्छृणु ॥ ७-१ ॥

śrībhagavānuvāca  
mayyāsaktamanāḥ pārtha  
yōgaṁ yuñjanmadāśrayaḥ ।  
asaṁśayaṁ samagraṁ māṁ  
yathā jñāsyasi tacchṛṇu ||7-1||

The Blessed Lord said: With the mind intent on Me, Partha, practicing yoga and taking refuge in Me, how thou shalt, without doubt, know Me fully, that do thou listen. [Chapter 7 – Verse 1]

#### a) Sribhagavan Uvacha :

- The lord said.

#### b) Madasrayah :

- Taking refuge in me.

#### c) Yunjan Yogam :

- And practicing Yoga.

#### d) Asaktamanah Mayi :

- With a mind which is totally absorbed in me.

#### e) Yatha Jnasyasi Mam :

- How you will come to know me.

**f) Samagram :**

- Completely.

**g) Asamshayam :**

- Doubtlessly.

**h) Srunu Tat Partha :**

- May you listen to this, oh Arjuna!

| 1 <sup>st</sup> Shatkam   | 2 <sup>nd</sup> Shatkam  |
|---|--|
| <ul style="list-style-type: none"><li>- Jiva Svarupa</li><li>- Chapter 1 – 6</li><li>- Importance of Karma Yoga.</li><li>- Nature of Individual.</li><li>- Atma Vishvasa</li><li>- Tvam Pada</li><li>- Chit Svarupa Atma.</li></ul> | <ul style="list-style-type: none"><li>- Ishvara Svarupa.</li><li>- Chapter 7 – 12</li><li>- Nature of God</li><li>- Sat Svarupa Atma</li><li>- Tat Pada.</li></ul> |

**Chapter 6 – Verse 47 :**

योगिनामपि सर्वेषां  
मद्वतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां  
स मे युक्ततमो मतः ॥ ६-४७ ॥

yōgināmapī sarvēṣāṁ  
madgatēnāntarātmanā ।  
śraddhāvān bhajatē yō mām  
sa mē yuktatamō mataḥ || 6-47 ||

And among all yogis, he who, full of faith, with his innerself merged in Me, worships Me, is, according to Me, the most devout. [Chapter 6 – Verse 47]

### Chapter 7 – Verse 12 :

ये चैव सात्त्विका भावा  
राजसास्तामसाश्च ये ।  
मत्त एवेति तान्विद्धि  
न त्वहं तेषु ते मयि ॥७-१२॥

yē caiva sāttvikā bhāvāh  
rājasāstāmasāśca yē |  
matta ēvēti tāt viddhi  
na tvahaṃ tēṣu tē mayi ||7-12||

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- Place total Sraddha on Lord and start Jnana – Vijnana Yoga.

| Jnanam   | Vijnanam  |
|--|---|
| <ul style="list-style-type: none"><li>- Knowledge of God with form, attributes.</li><li>- Paroksha Jnanam.</li></ul> | <ul style="list-style-type: none"><li>- Knowledge of formless, attributeless God.</li><li>- Understanding nonduality of God and self.</li><li>- Aparoksha Jnanam.</li></ul> |

- Srunu – Listen with focus and attention!

- Yogam Yunjam – do Dhyanam.
- Mad Ashrayaha – Depending on me.

### Mayyasaktamanah :

One whose mind is attached to me, mind has understood nature of Ishvara.

### Asamshaya, Samagram Mam :

- Without doubt, totally, I will teach you, to remove sorrow from the mind.

### Verse 2 :

ज्ञानं तेऽहं सविज्ञानम्  
इदं वक्ष्याम्यशेषतः ।  
यज्ज्ञात्वा नेह भूयोऽन्यद्  
ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jñānaṁ tē'haṁ savijñānam  
idaṁ vakṣyāmyaśēṣataḥ ।  
yajjñātvā nēha bhūyō'nyad  
jñātavyamavaśiṣyatē ||7-2||

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

### a) Aham Aseshatah Vakshyami Te :

- I shall completely impart to you.

### b) Idam Jnanam Savijnanam :

- This Jnanam along with Vijnanam.

### c) Jnatva Yat Na Anyad Buyah :

- Gaining which Knowledge, nothing more.

### d) Avisishyate Jnatavyam Iha :

- Remains to be known in this life.
- Krishna resolves to describe Ishvara Svarupam in totality.
- Applying Sruti and Yukti.
- Ishvara Jnanam and Vijnanam.
- Ishvara non-different from you, absolute Reality.

| Jnanam  | Vijnanam   |
|---|--|
| <ul style="list-style-type: none"><li>- Saguna Brahma Jnanam.</li><li>- Seemingly with form, Bheda.</li></ul> | <ul style="list-style-type: none"><li>- Nirguna Brahma Jnanam.</li><li>- Formless, attributeless God.</li><li>- Both Jivatma / Paramatma – same.</li></ul> |

- Knowing which in this birth, nothing else to be known, gives liberation.
- **Buyah :**  
Other Knowledge leads to bondage.
- **Goal :**  
To know source of uninterrupted happiness, peace.
- Knowing Jnanam and Vijnanam, nothing remains to be known.

### Verse 3 :

मनुष्याणां सहस्रेषु  
कश्चिद्यतति सिद्धये ।  
यततामपि सिद्धानां  
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṃ sahasrēṣu  
kaścidyatati siddhayē |  
yatatām api siddhānām  
kaścinmām vētti tattvataḥ || 7-3 ||

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

#### a) Sahasresu Manushyanam :

- Among thousands of human beings.

#### b) Kaschid Yatati Siddhaye :

- A rare one strives for liberation.

#### c) Api Siddhanam Yatatam :

- Even among those seekers who strive.

#### d) Kaschit Vetti Mam Tatvatah :

- A rare one knows me in Reality.
- Krishna teaching principle of Atma to Karma Yogi without likes and dislikes.
- Knowing this, nothing else required for peace and happiness.

- Praises lifestyle to dedicate lifestyle to this knowledge.
- Among several species, rare to have human body.

### Vivekachudamani :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3 ॥

*durlabham trayamevaitaddevānugrahahetukam |*

*manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||*

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage. [ Verse 3]

### I) Manushyanam Sahasresu :

- Only rare one does Karma Yoga, goes to Guru, asks for Jnanam and attains Moksha.

आश्चर्यवत्पश्यति कश्चिदेनम्

आश्चर्यवद्वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

**āścaryavat paśyati kaścīd ēnam**

**āścaryavad vadati tathaiva cānyaḥ |**

**āścaryavaccainam anyaḥ śṛṇōti**

**śrutvā'pyēnaṁ vēda na caiva kaścit || 2-29 ||**

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 – Verse 29]

- With Punyam, you come to this lifestyle, Krishna conveys this to inspire us.

## **II) Yatha Tha Api :**

- One who puts efforts to take care of family, gain Punyam, gains Moksha.

## **III) Siddhanam :**

- Those who have purified Mind.

## **IV) Tattvataha Vetti :**

- Understands me as me, my subtle nature.
- Don't waste time in sense pleasures, caring for money, Dharmic activities.
- Before soul leaves this body, understand Absolute Reality enthusiastically.
- This is purpose of life, otherwise subject to sorrow again and again.

## Topic 2 :

### Nature of God : Verse 4 – 12

#### Verse 4 :

भूमिरापोऽनलो वायुः  
खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे  
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

bhūmirāpō'nalō vāyuh  
khaṃ manō buddhirēva ca |  
ahaṅkāra itīyaṃ mē  
bhinnā prakṛtiraṣṭadhā ||7-4||

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti. [Chapter 7 – Verse 4]

#### Apara Prakrti :

##### a) Bhumih :

- Earth.

##### b) Apah :

- Water.

##### c) Analah :

- Fire.

**d) Vayuh :**

- Air

**e) Kham :**

- Space.

**f) Manah :**

- The Cosmic Ego.

**g) Buddhih :**

- The Cosmic Intellect.

**h) Cha Eva Aharkarah :**

- And also the unmanifest.

**i) Iti Iyam Me Prakrtih :**

- This is my Nature.

**j) Bhinna Astadha :**

- Which is divided eight fold.

**Jnanam :**

- Ishvara is Jagat Karanam.

# Creation

## Consciousness

- Brahman
- Father
- Changeless
- Intrinsically Chetanam

## Matter

- Maya / Prakrti, 5 elements, ego, intellect, unmanifest.
- Mother
- Changing
- Intrinsically Jadam
- Impure, inferior, leads to sorrow.

## Karana Prapancha Srishti

- Avyakta Avasta
- Dormant, potential form.
- Beeja Avasta
- In Sleep I thought dormant, Resolved state.

## Sukshma Prapancha Srishti

- Mahat
- 8 Parts
- Mahat – Tatvam – Total Mind.  
= Upadana Karanam  
= Material Cause

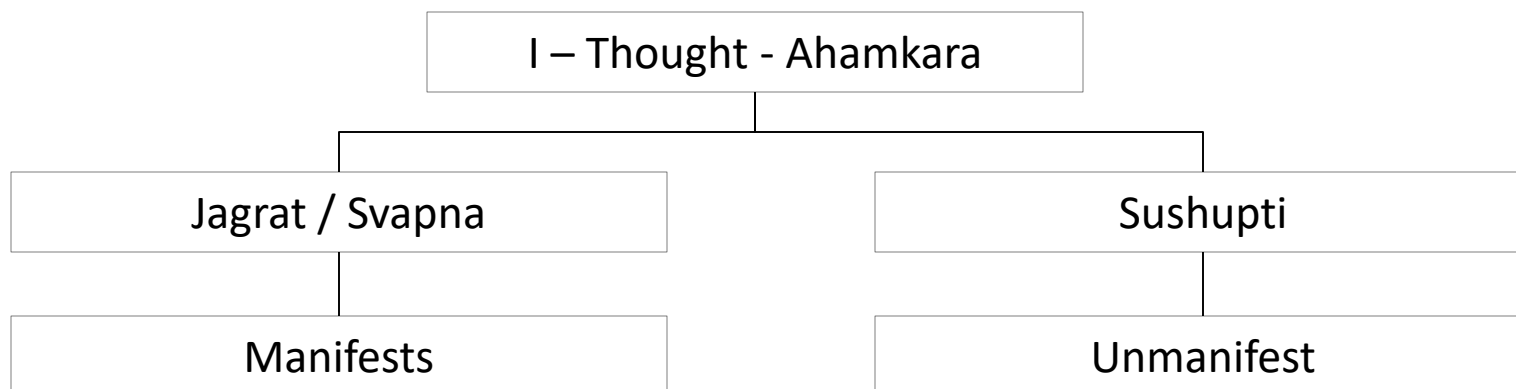
## Sthula Prapancha Srishti

- Visible gross universe.

- Pure Consciousness or Pure Matter can't create World.
- Planning, deciding is Consciousness principle, Ishvara principle.
- Maya is inert principle can't act by itself.

| Jiva                                      | Ishvara                            |
|---|------------------------------------|
| - Creates Swapna Jagat with Nidra Shakti. | - Creates Jagrat with Maya Shakti. |

- Prakrute Mahakari Akarena Iti Prakrti.
- Maya Shakti manifests as Name and Form.



- Same individuality in totality, Macrocosm also.

## Verse 5 : (Important Verse)

अपरेयमितस्त्वन्यां  
प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो  
ययेदं धार्यते जगत् ॥ ७-५ ॥

aparēyamitastvanyāṃ  
prakṛtiṃ viddhi mē parām ।  
jīvabhūtāṃ mahābāhō  
yayēdaṃ dhāryatē jagat ॥ 7- 5 ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

### Para Prakrti :

#### a) Iyam Apra :

- This eight fold Nature is my lower Nature.

#### b) Viddhi Prakrtim Anyam Itah Tu :

- Know that Nature which is distinct from this lower nature.

#### c) Jiva Bhutam Me Param :

- And which is the form of Jiva to be my higher Nature.

#### d) Yaya Idam Jagat Dharyate Mahabaho :

- By which this Universe is sustained, Oh Arjuna.

| Para Prakrti   | Apara Prakrti   |
|--|---|
| <ul style="list-style-type: none"> <li>- Superior Nature.</li> <li>- Changeless, Pure Consciousness.</li> <li>- Ishvara.</li> <li>- Brings happiness.</li> <li>- Jiva Butam, Evident in all bodies and Minds.</li> </ul> | <ul style="list-style-type: none"> <li>- Na – Para Prakrti.</li> <li>- Not superior, inferior, Jadam.</li> <li>- Leads to sorrow.</li> <li>- Changing</li> <li>- 8 fold.</li> </ul> |

### Example :

- Akasha present in all objects.
- Without space no object or human can survive, no pot can take form, space is by which world is sustained.
- Without Consciousness, no object can be experienced.
- Pure Consciousness is source of all objects, creation.
- Individual soul not different from Paramatma.

### Chandogya Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो  
देवता अनेन जीवेनात्मनानुप्रविश्य  
नामरूपे व्याकरवाणीति ॥ ६.३.२॥

**seyam devataiksata hantahamimastisro  
devata anena jivenatmananupravisya  
namarupe vyakaravaniti || 6.3.2 ||**

That god [Existence] decided : “Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms.” [6 – 3 – 2]

- God as pure Consciousness is in everything.

**Verse 6:**

एतद्योनीनि भूतानि  
सर्वाणीत्युपधारय ।  
अहं कृत्स्नस्य जगतः  
प्रभवः प्रलयस्तथा ॥ ७-६ ॥

ētadyōnīni bhūtāni  
sarvāṇītyupadhāraya ।  
aham kṛtsnasya jagataḥ  
prabhavaḥ pralayastathā || 7-6 ||

Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

**Nature of Consciousness (Important verse) :**

**a) Upadharaya Iti Sarvani Bhutani :**

- Ascertain that all things and beings.

**b) Etadyonini :**

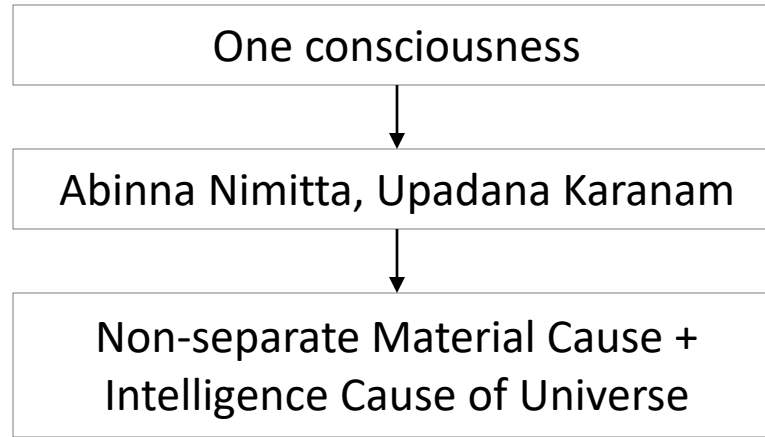
- Have these two Prakrtis as the Material cause.

**c) Aham Prabavah Tatha Pralaya Krtsnasya Jagatah :**

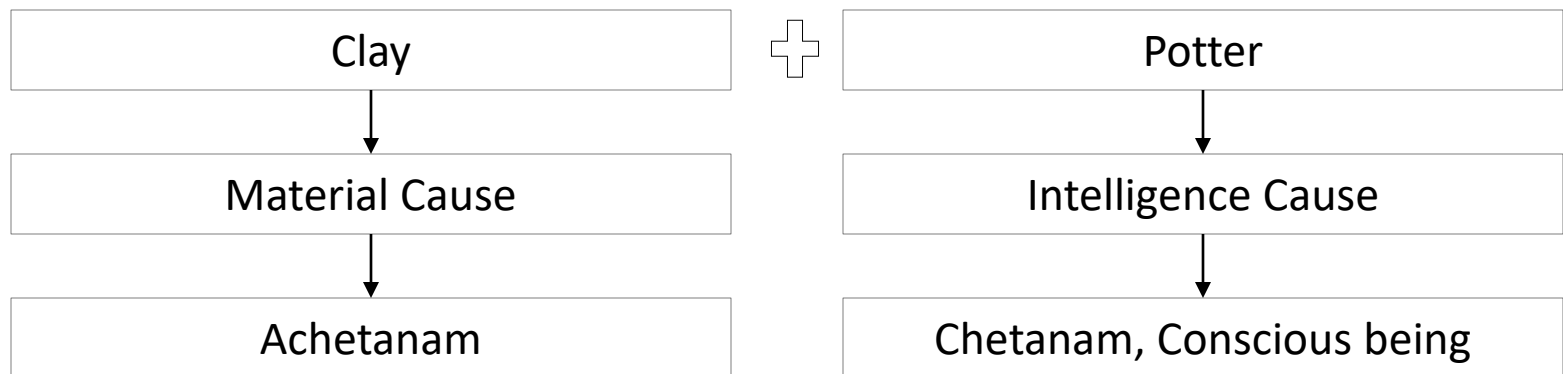
- Therefore, I am the source, as well as the ground of dissolution of this entire Universe.

## Vigyanam :

- Ishvara not separate from Jiva and Jagat.
- Underlying principle behind the World and all souls is Pure Consciousness.



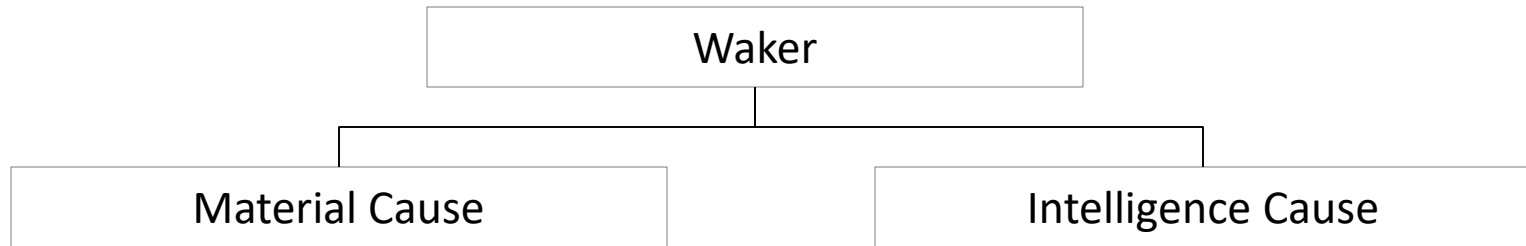
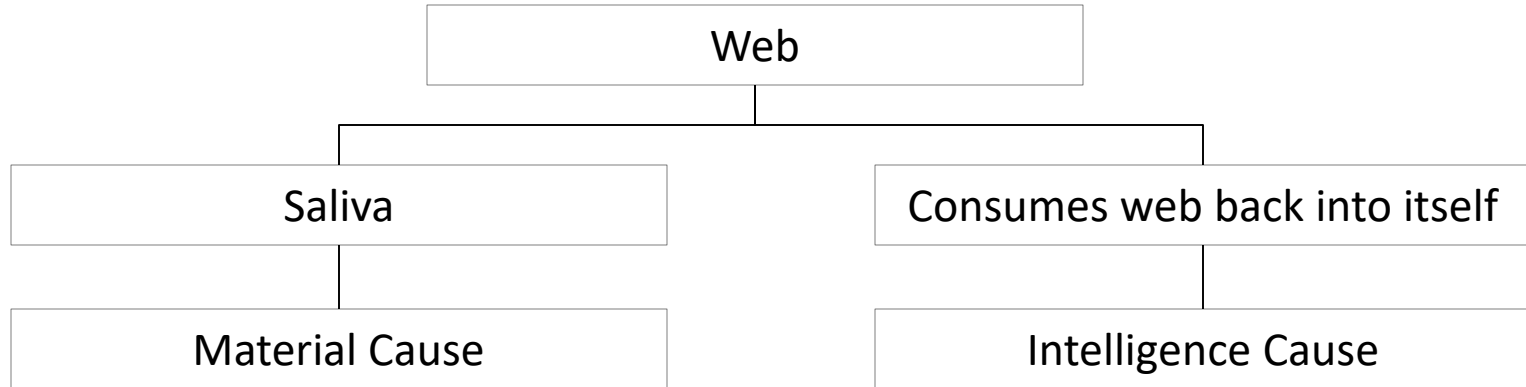
## Pot Creation :



## World :

- Material Cause + Intelligence Cause = God

## Spider :



## Universe :

| Apara Prakrti  | Para Prakrti   |
|--|--|
| <ul style="list-style-type: none"><li>- Upadana Karanam</li><li>- Material Cause</li></ul> | <ul style="list-style-type: none"><li>- Nimitta Karanam</li><li>- Intelligence Cause</li></ul> |

## I) Etad Sarvani Butani Iti Upadharaya :

- Ascertain Apra and Para Prakrti is cause for all Creation.

## II) Aham Krtsnasya Jagataha Prabhavah, Pralaya Asmi :

- I Consciousness am cause of Creation and everything resolves into Me.
- Pot created out of clay, sustained by clay, resolved into clay (Me).
- 5 elements resolve into Consciousness their Material cause.

## Conclusion :

- World is manifestation and Unmanifestation of Pure Consciousness by Maya Shakti

## Verse 7 :

मत्तः परतरं नान्यत्  
किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं  
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaraṁ nānyat  
kiñcidasti dhanañjaya |  
mayi sarvamidaṁ prōtaṁ  
sūtrē maṇigaṇā iva || 7-7 ||**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

## Tough Verse to understand :

### a) Dhananjaya :

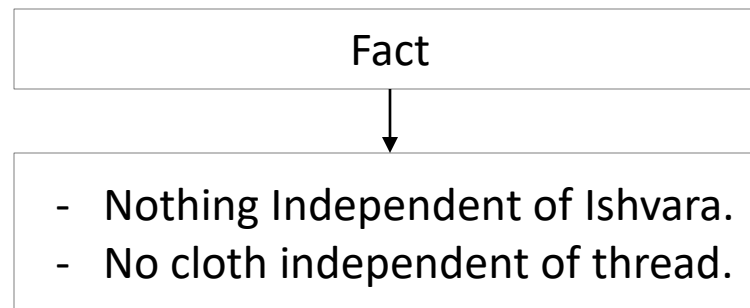
- Oh Arjuna!

## **b) Asti Na Anyat Parataram Kinchit Mattah :**

- There is no other cause at all apart from Me.

## **c) Sarvam Idam Protam Mayi Iva Maniganah Sutare :**

- All this is strung in me like beads in a string.
- Creation caused by Para and Apra Prakrti.
- Dhananjaya, one who raised funds for Raja Suya Yoga.
- I am cause of Creation, sustenance, Resolution.
- I am causeless, none superior, greater than Me.
- As precious beads, stones, flowers are connected to a thread, 5 elements and their effects are in Me.



- Objects, beings function dependent on him.
- Ishvara neither cause or effect.
- Maya – Apra Prakrti, functions depending on Para Prakrti or Chaitanyam.
- Ishvara Vibhuti as means for Ishvara Darshanam - Verses 8, 9, 10, 11.

## Verse 8 :

रसोऽहमप्सु कौन्तेय  
प्रभास्मि शशिसूर्ययोः ।  
प्रणवः सर्ववेदेषु शब्दः  
खे पौरुषं नृषु ॥ ७-८ ॥

rasō'hamapsu kauntēya  
prabhā'smi śaśisūryayōḥ |  
praṇavaḥ sarvavēdēṣu  
śabdaḥ khē pauruṣaṁ nṛṣu ||7-8||

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

### a) Kaunteya :

- Oh Arjuna! Son of Kunti!

### b) Aham Rasah Apsu :

- I am the taste in water.

### c) Asmi Prabha Shashi Suryayoh :

- I am the radiance in the Moon and Sun.

### d) Pranavah Sarva Vedesu :

- I am the Omkara in all the Vedas.

### e) Shabdah Khe Paurusham Nrsu :

- I am the sound in space, I am the Manliness in Men.

- Ishvara is Jagat Abinna Nimitta Upadana Karanam.
- Nonseparate Intelligence Cause + Material Cause.

| Apara Prakrti   | Para Prakrti  |
|---|---|
| <ul style="list-style-type: none"> <li>- Upadana Karanam</li> <li>- Material Cause</li> </ul> | <ul style="list-style-type: none"> <li>- Nimitta Karanam</li> <li>- Intelligence Cause</li> </ul> |

- Taste of water should make us think of God, it is perceived by tongue, subtler than Gross seen objects.
- Light in Sun / Moon – fire element.
- Keep thinking of these ideas to get subtle power of the Mind.
- Omkara resolves in silence, Bhagawan.
- I am the subtle words transmitted in Gross space.
- I am the virility in Man and Women.

**Verse 9 :**

पुण्यो गन्धः पृथिव्यां च  
तेजश्चास्मि विभावसौ ।  
जीवनं सर्वभूतेषु  
तपश्चास्मि तपस्विषु ॥ ७-९ ॥

puṇyō gandhaḥ pṛthivyāṃ ca  
tējaścāsmi vibhāvasau ।  
jīvanaṃ sarvabhūtēṣu  
tapaścāsmi tapasviṣu ||7-9||

I am the sweet fragrance in earth and the brilliance in fire, the life in all beings and I am austerity in the austere. [Chapter 7 – Verse 9]

**a) Cha :**

- Moreover.

**b) Punyah Gandhah Prithivyam :**

- I am the fragrance in Earth.

**c) Asmi Tejaha Vibhavasau :**

- I am the heat in fire.

**d) Jivanam Sarva Buteshu :**

- I am the life in all beings.

**e) Cha Tapah Asmi Tapasvisu :**

- And I am the Austerity in Ascetics.
- Meditate on Ishvara Vibhutis to get clear Knowledge of Ishvara.

**I) In Earth, I am divine fragrance.**

- Earth is repository of good Punyam.

**II) Natural taste of water gives Joy**

- Humans pollute Earth and Water by wrong doing.
- Never ever spoil Nature, ecological balance.
- Nature is beneficial to us.

**III) I am brightness in the heat of fire.**

IV) In all bodies, I am the life principle.

- Bhagavan is Atma principle by which Body is active.

V) I am austerity in ascetics.

- Tapas is capacity to accept pairs of opposites – heat and cold, Joy and sorrow, honour and dishonour.
- Accept patiently both extremes.
- Keeping sense organs – and organs of action under control Is Tapas.
- Internalise these thoughts.

**Verse 10 :**

बीजं मां सर्वभूतानां  
विद्धि पार्थ सनातनम् ।  
बुद्धिर्बुद्धिमतामस्मि  
तेजस्तेजस्विनामहम् ॥ ७-१० ॥

bījaṃ māṃ sarvabhūtānāṃ  
viddhi pārtha sanātanam |  
buddhirbuddhimatāmasmi  
tējastējasvināmaham || 7-10 ||

Know me, O Partha, as the eternal seed of all beings; I am the intelligence of the intelligent. The splendour of the splendid (things and beings), am I. [Chapter 7 – Verse 10]

**a) Partha :**

- Oh Arjuna!

**b) Viddhi Mam :**

- Know Me.

**c) Sanatanam Bijam :**

- To be the central seed.

**d) Sarvabutanam :**

- Of all beings.

**e) Buddhi Asmi Buddhimatam :**

- I am the Intelligence of the Intelligent.

**f) Aham Tejah Tejasvinam :**

- I am the boldness of the Bold.
- Meditate on divine glory of Ishvara for Jnana Nishta, to be absorbed in Atma Jnanam.
- I Pure Consciousness am Seed of all Jivas, changeless Cause in all (Sanatanam), big and small bodies.
- Generally, Seed is Parinami Upadana Karanam, undergoes modifications, sprout, sapling, tree.
- God does not undergo Modifications like the Jiva or Jagat.
- Buddhimatam means discriminative, Bagawan is intelligence of the Intelligent.
- Bagawan is the thinking power in the Wise.
- All connected to Bagawan like beads (Verse 7), cloth pervading criss cross threads.
- Tejas : capacity to work with enthusiasm and Motivation.
- In leaders, I am their team building capacity, decision making, motivating capacity.

## Verse 11 :

बलं बलवतां चाहं  
कामरागविवर्जितम् ।  
धर्माविरुद्धो भूतेषु  
कामोऽस्मि भरतर्षभ ॥ ७-११ ॥

balaṃ balavatāṃ cāhaṃ  
kāmarāgavivarjitam ।  
dharmāviruddhō bhūtēṣu  
kāmo'smi bharatarṣabha || 7-11 ||

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among, the Bharatas. [Chapter 7 – Verse 11]

### a) Bharatarsabha :

- Oh Arjuna!

### b) Balavatam Balam Asmi :

- Of the strong, I am the strength.

### c) Kamaragavivarjitam :

- Which is free from desire and attachment

### d) Bhuteshu Kamah Asmi Dharma Viruddhah :

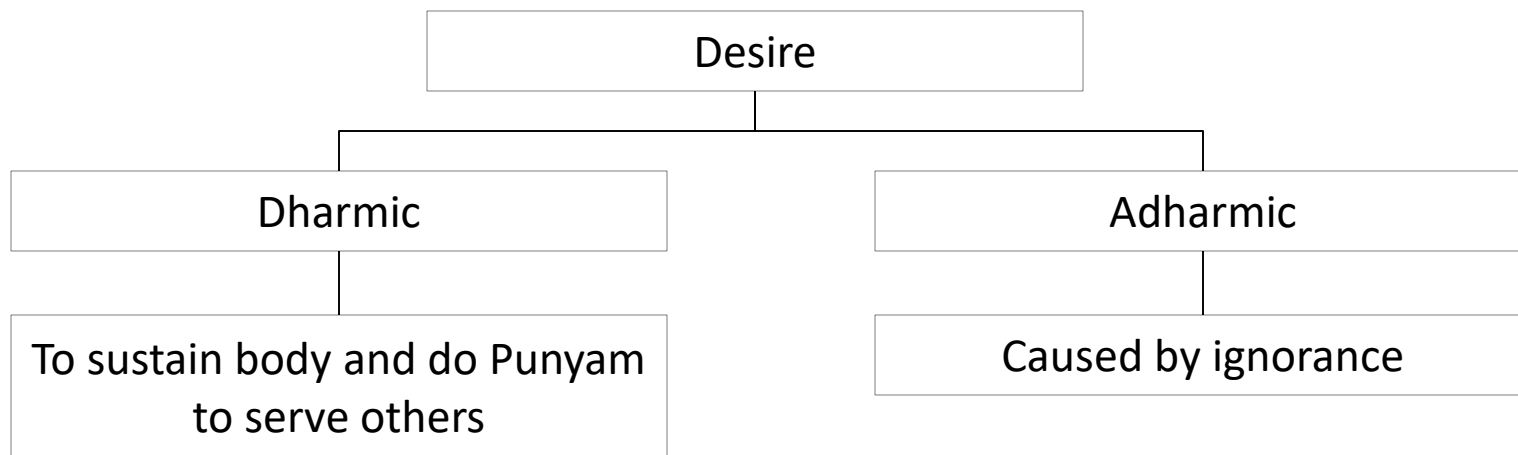
- In all beings, I am the desire which is not opposed to Dharma.
- I am might of mighty, strength, skill because of celibate living.
- Ojas Shakti gives power of reciting Mantras.
- I am strength devoid of Kama and Raaga, desire and attachment.

- If strength used for service then it is spiritual living.
- Sensuous living not spiritual living.

| Kama  | Raaga  |
|---|--|
| - Desire to get what we don't have but we want to have. | - Attachment to what we have business, house, cars, relationships. |

• **Strength is to be free from Kama and Raaga.**

- I am with the Nature which is not opposed to Dharma.
- Jiva closely associate with Mind having desires.



- May Mind get Maturity in abiding in Dharmic desires.
- 4 Verses state Ishvara Vibhutis for Dhyanam, elaborated in 10<sup>th</sup> Chapter of Gita.

## Verse 12 : (Important verse to understand Atma)

ये चैव सात्त्विका भावा  
राजसास्तामसाश्च ये ।  
मत्त एवेति तान्विद्धि  
न त्वहं तेषु ते मयि ॥७-१२॥

yē caiva sāttvikā bhāvāh  
rājasāstāmasāśca yē |  
matta ēvēti tāt viddhi  
na tvahaṃ tēṣu tē mayi ||7-12||

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

### a) Bhavah :

- All the states of Mind.

### b) Ye Cha Eva Sattvikah, Rajasah, Cha Ye Tamasah :

- Which are affected by Sattvaguna, Rajoguna, Tamoguna.

### c) Viddhi Tan Mattah Eva Iti :

- Know all of them to be born of me alone.

### d) Aham Na Teshu Tu Te Mayi :

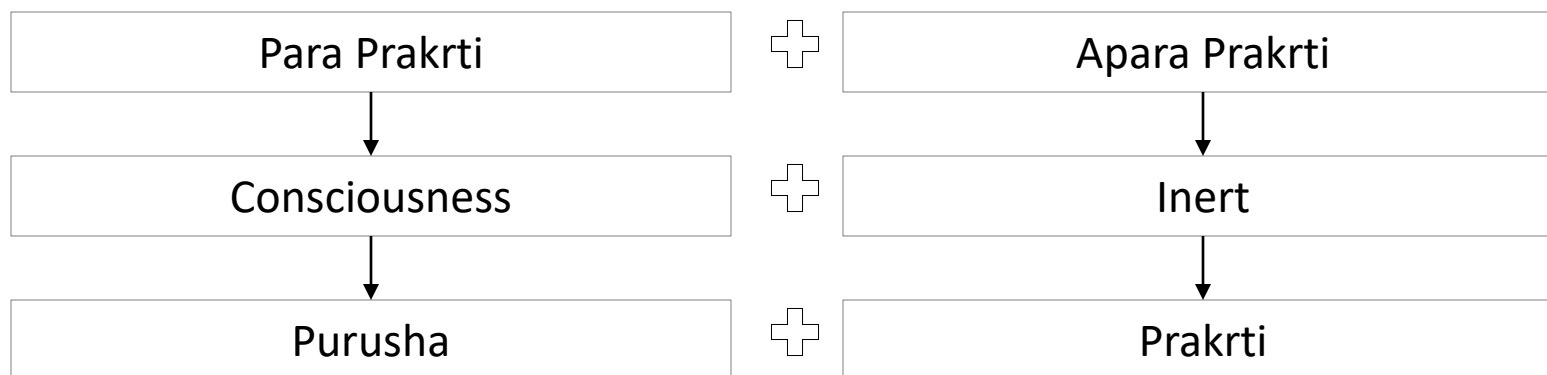
- I am not dependent on them but they are dependent on me.

### I) Ye Cha Iva Satvika Bavaha :

- Universe consists of Sattva, Rajas, Tamo Gunas which are from me, Ishvara.
- Things, bodies, Minds, living, non-living, inert, sentient.

## II) Matta Eva Tan Viddhi :

Universe is created by union of :



- Universe originates from me, pure Consciousness – Know this.

## III) Tu Teshu Aham Na Asmi :

- I am not in them, I exist independently.

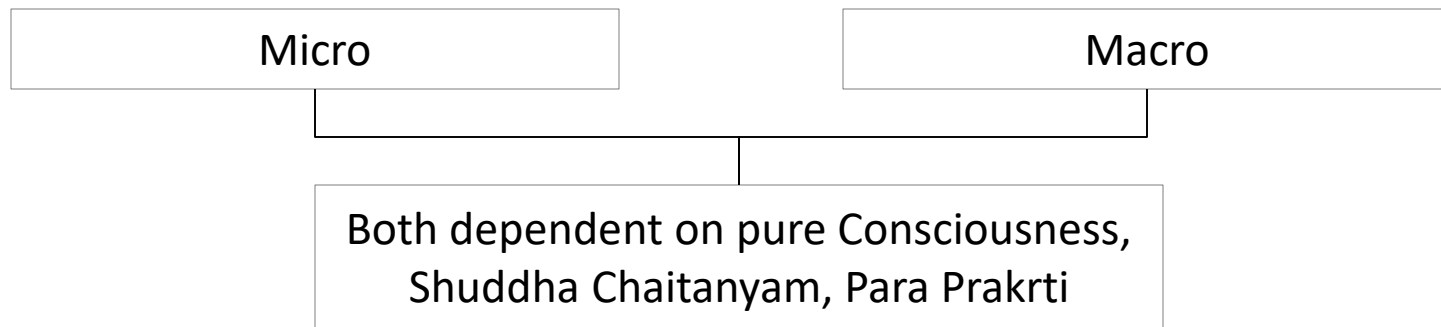
## IV) Tu Te Mayi Santi :

- They are in me.

| Para Prakrti   | Apra Prakrti  |
|--|---|
| <ul style="list-style-type: none"><li>- Independent</li><li>- Consciousness not dependent on matter.</li></ul> | <ul style="list-style-type: none"><li>- Dependent on Para Prakrti.</li><li>- Matter dependent on Consciousness.</li></ul> |

- Without support of Consciousness, Matter can't function independently.
- Consciousness exists without Matter and need not function (as in Sushupti).

- Without I – Consciousness, Body, Mind can't function.
- In Sushupti, Body-Mind don't function, I – Consciousness exist independently.
- Apply this philosophy and extend from Micro I – to Macro I – Universe.
- Universe in same order.



- Apra Prakrti also called as Maya Shakti, dependent on Shuddha Chaitanyam.
- Shuddha Chaitanyam not dependent on Maya Shakti.
- Unreal World subject to Modifications and functions dependent on Pure Consciousness.
- Rope appears as snake in semi-darkness.
- Unreal snake depends on Rope for its existence.
- Similarly Unreal illusory World is dependent on Absolutely Real, Pure Consciousness.
- Apra depends on Para Prakrti but Para Prakrti does not depend on Apra.
- Can only know this, can't experience this.
- Understand this subtlety in our experiences and live in peace.

### Topic 3 : Cause of Samsara

#### Verse 13 :

त्रिभिर्गुणमयैर्भावैः  
एभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति  
मामेभ्यः परमव्ययम् ॥७-१३॥

tribhirguṇamayairbhāvaih  
ēbhiḥ sarvamidaṃ jagat |  
mōhitaṃ nābhijānāti  
mām ēbhyaḥ parām avyayam || 7-13||

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

#### a) Mohitam Ebhih Bhavaih Tribhi Gunamayaih :

- Deluded by these states of Mind which are affected by the 3 Gunas.

#### b) Idam Sarvam Jagat Na Abhijanati Mam :

- This whole World does not know me.

#### c) Param Ebhyah Avyayam :

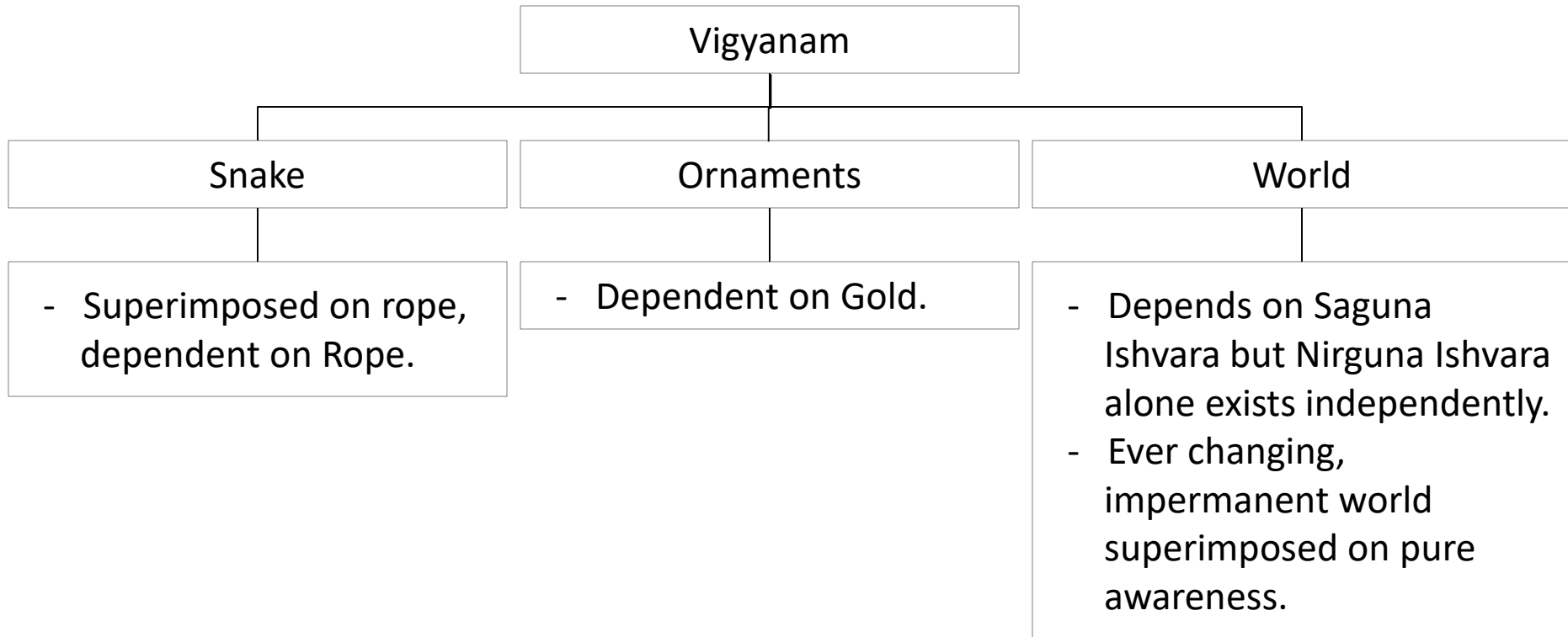
- Who am beyond these and who am changeless.
- Apra + Para Prakrti is together cause of Universe.

| Para               | Apara   |
|--------------------|---|
| Gives life support | 5 gross elements, names and forms, functions. |

- 4 Slokas – 8, 9, 10, 11 – How to meditate.
- All Sattva / Rajas / Tamas originates from me, Atma Chaitanyam.

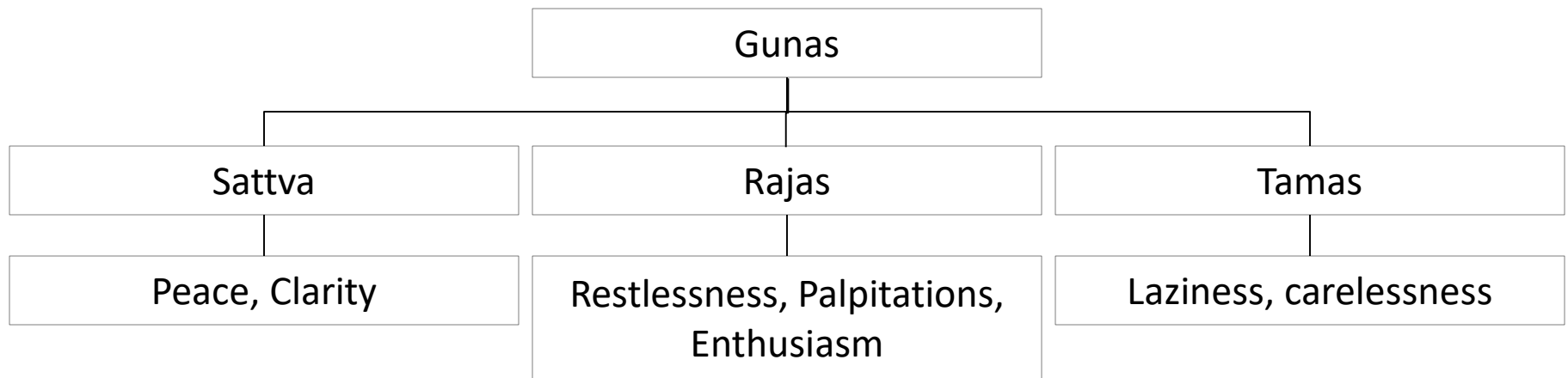
### Subtle fact :

- All things reside in Me, Pure Consciousness, Awareness principle but I am not in them.



### I) Ebhi Trigunaihi Bavaihi :

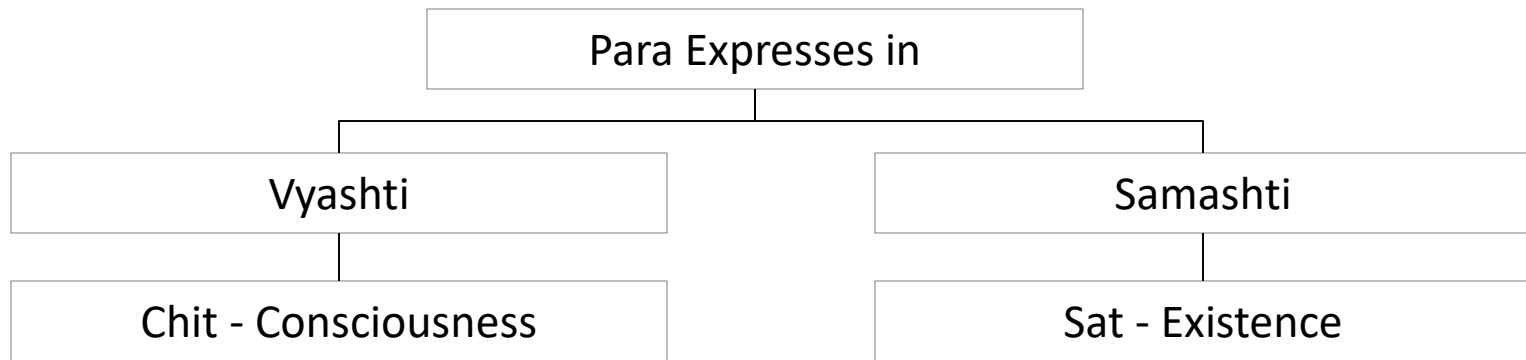
- Apra Prakrti has Sattva / Rajas / Tamas, experienced by us.
- Elaborated in Chapter 14.



- **Put efforts to convert :**
  - Tamas to Rajas
  - Rajas to Sattva
  - Sattva by Atma Jnanam.
- This World is deluded by Nature of 3 Gunas of Prakrti.
- Predominance of one Guna keeps changing, hence all are deluded.

## II) Ebyah Param :

- Superior to this is Avyayam, unmodified Atma.
- Worldly life - subject to change, inferior.
- Beyond this is unmodified, superior, Jiva does not know.



| Para Expresses in   | Apara Expressed as   |
|---|--|
| <ul style="list-style-type: none"> <li>- Vyashti → Chit – Consciousness</li> <li>- Samashti → Sat – Existence.</li> <li>- Para Prakrti is one for God and Man.</li> <li>- Everyone should understand, I am Para Prakrti, changeless Consciousness.</li> </ul> | <ul style="list-style-type: none"> <li>- Body, Mind, Sense Organs, Sense objects.</li> </ul> |

### 1<sup>st</sup> Interpretation :

- Pray and by God's grace, understand we are one with God.

### 2<sup>nd</sup> Interpretation :

- Many don't know God is happiness.
- We should experience happiness.
- We desire happiness without sorrow.

• **Happiness without sorrow is not external but our Nature as in our Sleep**

- In Sleep, we experience happiness without sorrow, therefore we Sleep.
- Analyse this in waking, Waking --- Dream --- Sleep states come and go, change, impermanent.
- **I , who am the experiencer of 3 states am witness, non-changing, permanent, eternal.**
- Understanding this is , knowing I am God, this is the teaching.
- This is difficult to understand, therefore, talks from Dvaita Angle, Devotional angle.
- Ignorance of superior, unchanging Nature of Self is cause of bondage.
- We don't know God, happiness, which is our Nature, hence search for happiness in the Worldly objects for our pleasures.
- We believe our individuality is limited, go after objects of pleasures and remain deluded.
- Cause of bondage and sorrow is lack of Knowledge about ourselves and Creation.
- Truth of Myself and Creation is one Chaitanyam, Awareness principle.

## Topic – 4 :

### Bhakti, the Remedy for Samsara : Verse 14 – 19

#### Verse 14 :

दैवी ह्येषा गुणमयी  
मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते  
मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī  
mama māyā duratyayā |  
māmēva yē prapadyantē  
māyāmētāṃ taranti tē || 7.14 ||

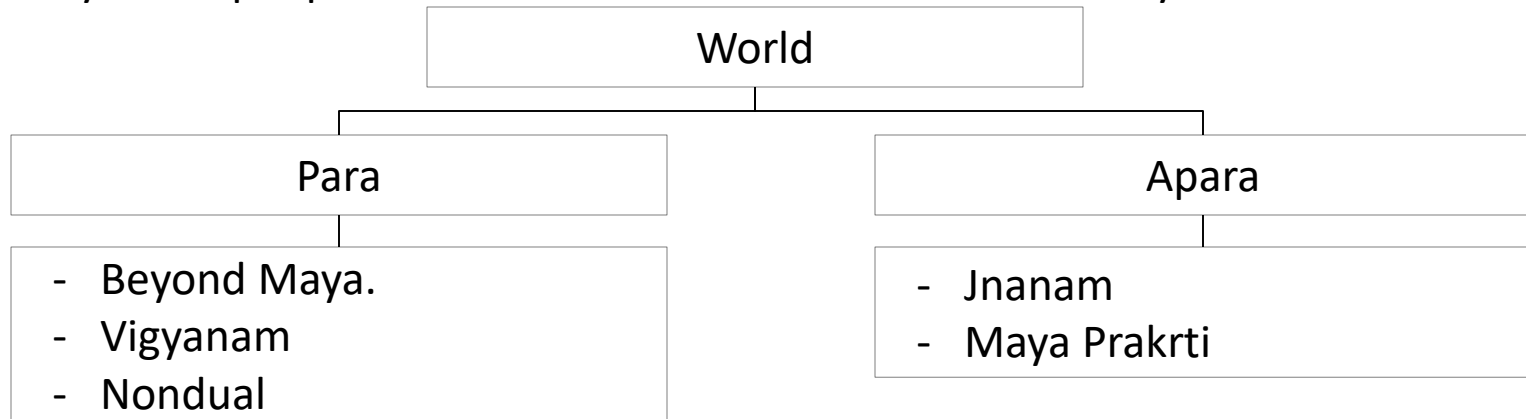
Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.  
[Chapter 7 – Verse 14]

#### a) Esha Daivi Maya Mama Gunamayi Hi Duratyaya :

- This divine Maya of mine which consists of 3 Gunas is indeed difficult to cross over.

#### b) Eva Te Ye Prapadyante Mam Taranti Etam Mayam :

- Only those people who surrender to me cross over this Maya.



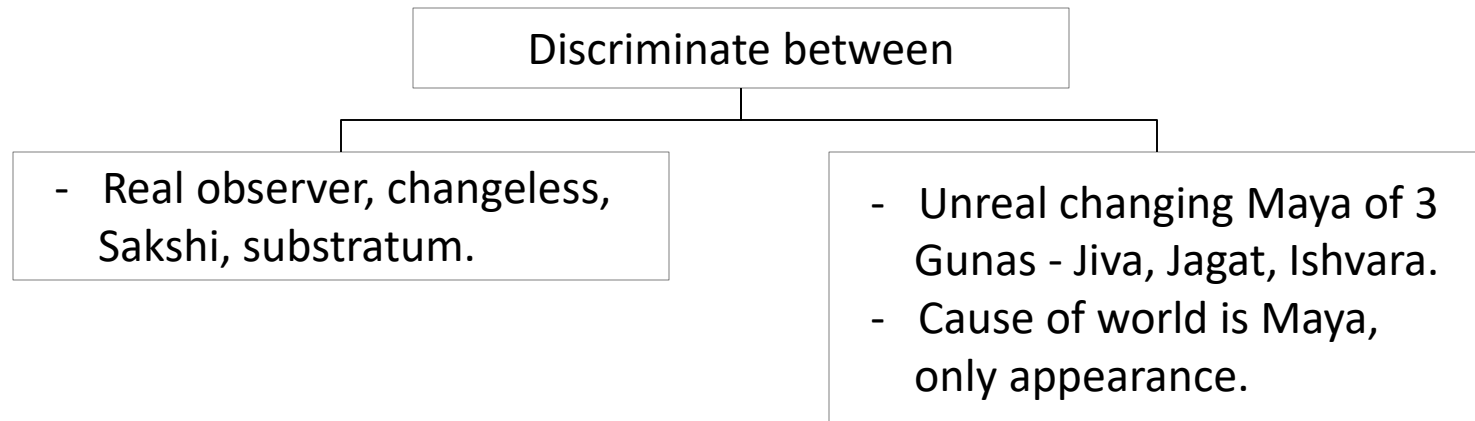
- World intoxicated, deluded by physical, mental, intellectual pleasures, wealth (3 Gunas)
- Impermanent Bodily life taken as Reality, suffer, loose peace of Mind.
- We become slave of what we acquire by faulty life styles, wrong priorities, caught in illusion due to ignorance and delusion.
- Maya depends on pure Consciousness to function.
- Moon reflects sunlight, bright with borrowed light of sun.
- Mind gets power to be observer from Pure Consciousness.
- Maya is inert, can't function without power of Pure Consciousness.
- It is Reflected Consciousness which gives power to Maya Mind to function.
- It is difficult to cross over Avidya Maya.
- By Vidya Maya, understand illusory nature of Maya.
- Understand Self as Maya Ateeta Svarupa, beyond Maya.

सर्वधर्मान्परित्यज्य  
मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यः  
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

**sarvadharmān parityajya  
māmēkaṃ śaraṇaṃ vraja |  
ahaṃ tvā sarvapāpēbhyaḥ  
mōkṣayaiṣyāmi mā śucaḥ || 18-66 ||**

Abandoning all Dharma-s (of the body, mind, and intellect), take refuge in me alone; I will liberate thee from all sins; grieve not. [Chapter 18 – Verse 66]

- Leave Dharma of Body, Mind and surrender to Pure Awareness.
- Require Knowledge of Atma Svaroop to understand oneself as Brahman.
- Dependence on God is in Duality, Samsara with Jiva – Ishvara Bheda.
- Here Bagawan refers himself (Maam Eva – Nirguna Brahma Svarupa) to be Pure Consciousness.
- Common principle on which both Jiva and Ishvara depend on.
- One who understands Pure Consciousness as basis of Ishvara, Jeeva, Jagat and other forms as function of Brahman crosses Maya.



- Understand Self as Para Prakrti and become free from Body Mind complex.
- Become free from sorrow and enjoy a peaceful, happy life even while in this Body (Jeevan Mukti).
- What happens if you don't surrender to Bhagawan?

## Verse 15 :

न मां दुष्कृतिनो मूढाः  
प्रपद्यन्ते नराधमाः ।  
माययापहतज्ञानाः  
आसुरं भावमाश्रिताः ॥ ७-१५ ॥

na māṃ duṣkṛtinō mūḍhāḥ  
prapadyantē narādhamāḥ ।  
māyayā'pahṛtajñānā  
āsuram bhāvamāśritāḥ || 7-15 ||

The evil-doers, the deluded, the lowest of men do not seek Me; they, whose discrimination has been destroyed by their own delusions, follow the ways of the demons. [Chapter 7 – Verse 15]

### a) Duskrtinah Naradhamah :

- The vicious mean people.

### b) Apahrtajnanah Mayaya :

- Who are deprived of their Discrimination by Maya.

### c) Mudhah :

- Who are deluded, lack intelligence.

### d) Asritah Asuram Bhavam :

- And who have taken to demonic nature.

### e) Na Prapadyante Mam :

- Do not surrender to Me.

- Those who have not done Punyam, and have committed Papam do not align themselves with Bhagawan.
- **Mudhah :**
  - Have not thought, why we are born, What is the purpose of this World?
- What happens to Mudhah's?
- Engage in wrong activities.
- Do things giving instant pleasures, causing long term damage.
- Chapter 16 – Asuras, Don't fear wrong doing, loose discrimination due to influence of Maya, loose sanity.
- Have sense of joy doing wrong things.
- Results come in time, is power of Maya.
- Bad people loose sanity by play of Avidya Maya.

**Verse 16 :**

चतुर्विधा भजन्ते मां  
जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुरर्थार्थी  
ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

caturvidhā bhajantē mām  
janāḥ sukṛtinō'rjuna ।  
ārtō jijñāsurararthārthī  
jñānī ca bharatarṣabha ॥ 7-16 ॥

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

**a) Bharatarashabah :**

- Oh Arjuna.

**b) Chaturvidhah Sukritinah :**

- Janah Bhajante Me : 4 types of virtuous people surrender to Me.

**c) Artah :**

- The distressed.

**d) Artharthi :**

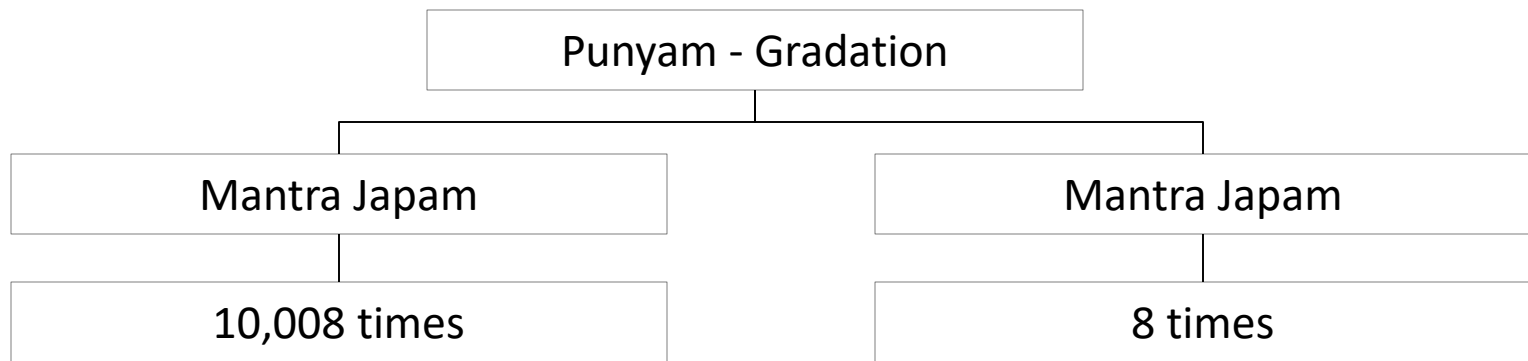
- The seeker of Wealth.

**e) Jignyasu :**

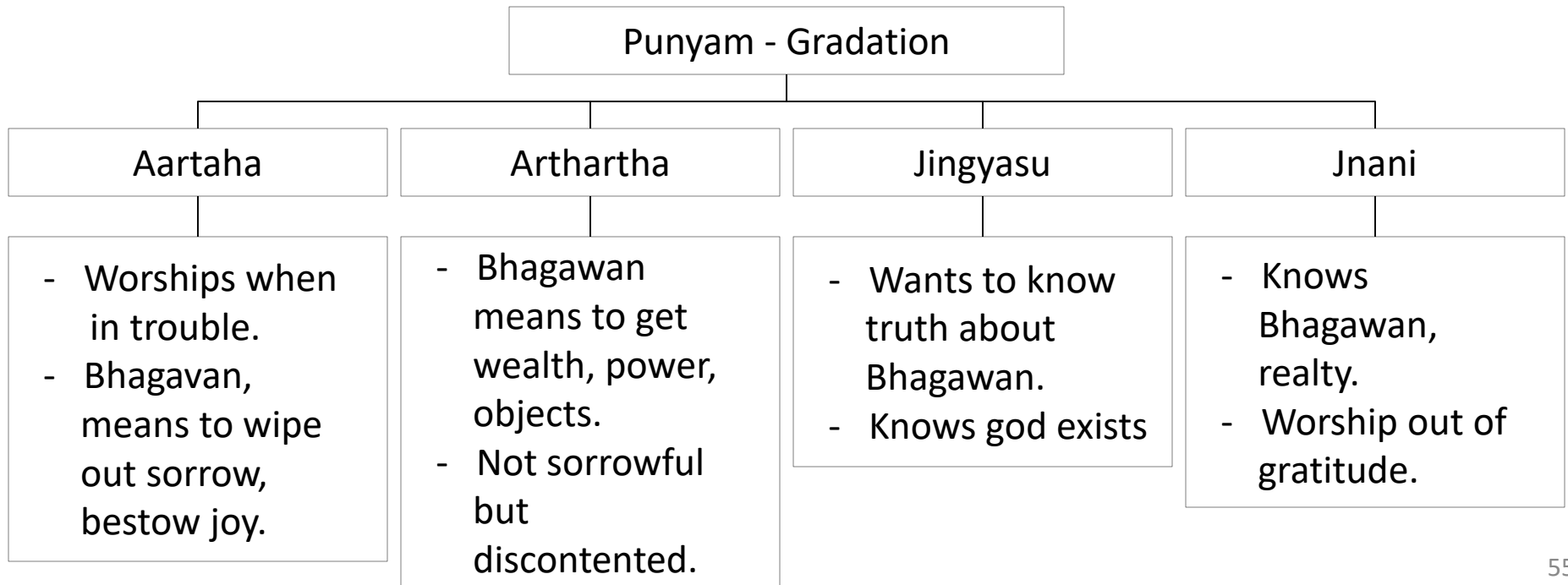
- The seeker of Knowledge.

**f) Cha Jnani :**

- And the Wise.
- Some don't realise truth of Life, many don't believe in power of right Knowledge and don't get peace of Mind.
- Fantasies of worldly life not reality.
- Bhagawan not separate being, he is in the form of peace and happiness.
- People worship me with good deeds if they have Punyam.



- Yatha Karma, Tatha Phalam.
- Attitude important while doing Karma.
- One's respect in World depends on Wealth.
- Peace one gets depends on Punyam balance.



## Verse 17 & 18 : Praises Jnani Bhakti

### Verse 17 :

तेषां ज्ञानी नित्ययुक्तः  
एकभक्तिर्विशिष्यते ।  
प्रियो हि ज्ञानिनोऽत्यर्थम्  
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṃ jñānī nityayuktaḥ  
ēkabhaktirviśiṣyatē |  
priyō hi jñāninō'tyartham  
ahaṃ sa ca mama priyaḥ ||7-17||

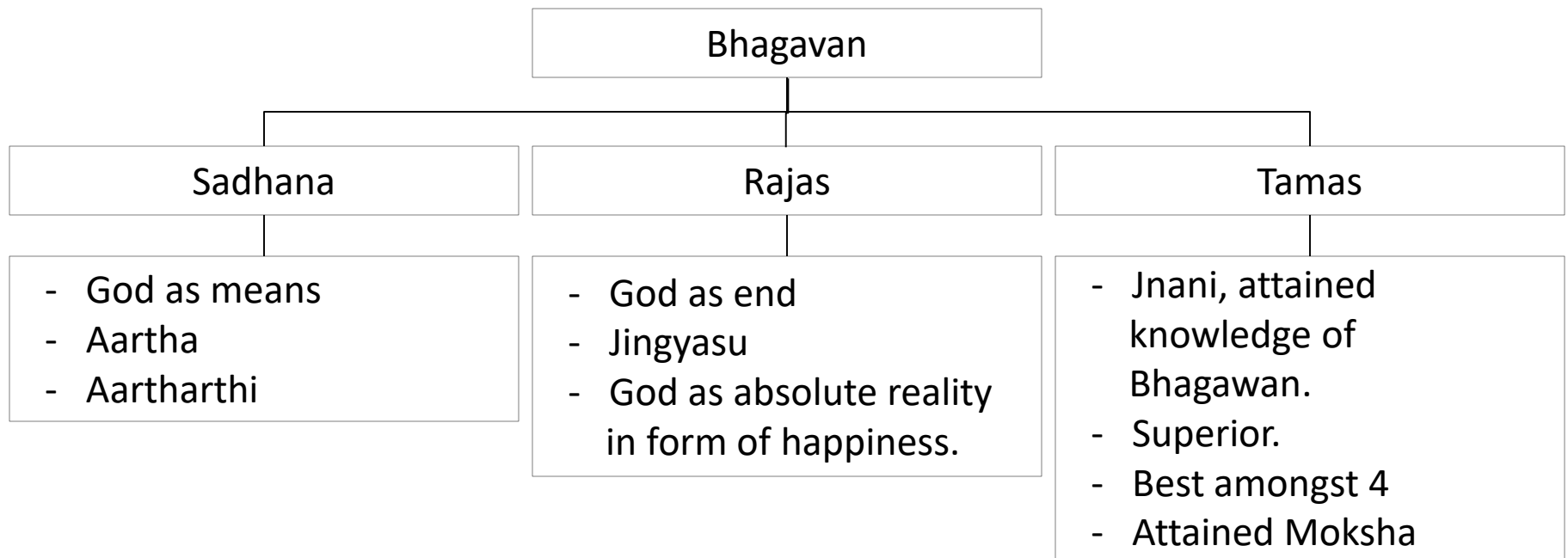
Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

#### a) Tesham Jnani Nitya Yuktah Ekabhaktih Visisyate Hi :

- Among them, the Wise man who is ever steadfast and who has undivided devotion is superior.

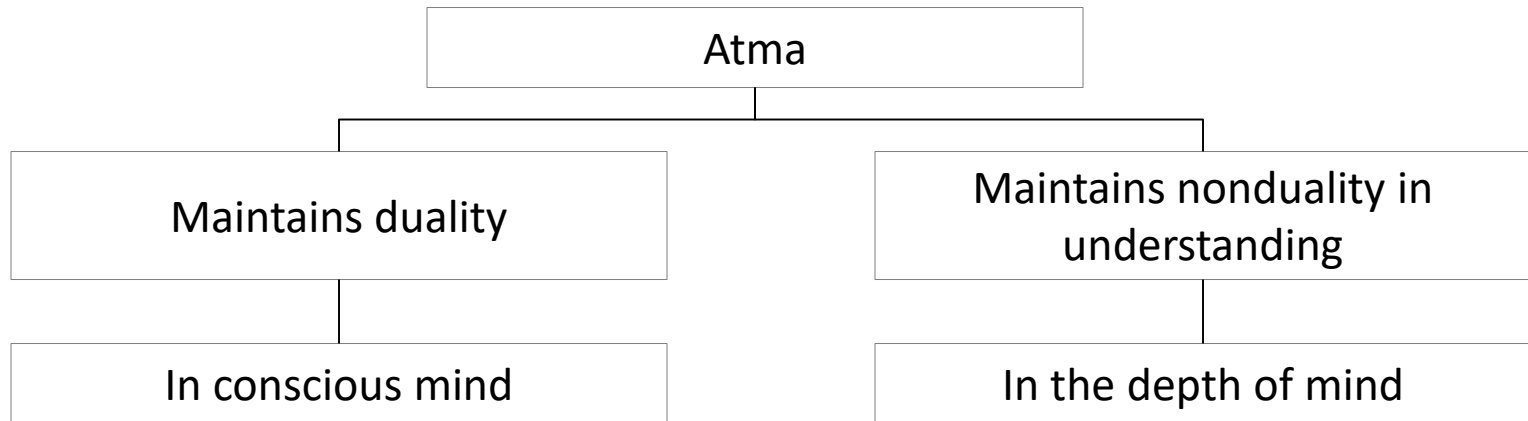
#### b) Aham Atyartham Priyah Jnaninah Cha Sah Priyah Mama :

- I am very dear to the Wise man and he is very dear to Me.
- Love for Bhagawan develops gradually.



- Jnani has won the spiritual race in life, knows Absolute Reality, Pure Consciousness.
- What caused this Bhakti to happen?
- Sadhana always connected with Bhagawan, knowing Atma as Bhagawan.
- Himself and Bhagawan, non-dual, non-different, Para Bhakta in Advaitam.
- Jnani Bhakti is Eka Advaita Bhakti, non-dual devotion, inseparable.
- No other Bhakta exists separate from Pure Consciousness principle.
- All Jivas are one Consciousness principle, mentally one with Bhagawan, have Knowledge of non-dual principle.
- Jivas Body, Mind, emotions different but basis is one non-dual Consciousness.

- Understand oneness of Bhagawan and Self.
- We adopt duality between Bhagawan and us while transacting with the World.
- In depth of Mind, understand oneness of Bhagawan and Self.
- Gold and Jewellery can't be separated.
- 2 words, understand one substance.
- Jivatma + Paramatma – 2 words, one substance Atma, Consciousness.



- Jnani's understand that they are not different from Me.
- Pure love for oneself is common to all.
- At transcendental level, He and I are same.
- Bhagawan praises Jnani, let us pray to become Jnani Bhakta.

## Verse 18 :

उदाराः सर्व एवैते  
ज्ञानी त्वात्मैव मे मतम् ।  
आस्थितः स हि युक्तात्मा  
मामेवानुत्तमां गतिम् ॥७-१८॥

udārāḥ sarva ēvaitē  
jñānī tvātmaiva mē matam |  
āsthitaḥ sa hi yuktātmā  
mām ēvānuttamāṃ gatim ||7-18||

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

### a) Sarve Ete Eva Udarah :

- All these devotees are certainly Noble.

### b) Tu Jnani Atma Eva Me Matam :

- The wise Man is myself, this is my teaching.

### c) Hi Yuktatma Saha Asthitah Mam Eva :

- Because with a steadfast Mind, he has resorted to me alone.

### d) Anuttamam Gatim :

- Who am the highest Goal.
- Bhagawan glorifies Siddha Bhakta Jnani for whom Bhagawan was Sadhyam, Goal.
- For others, Bhagawan is Sadhana, means for Worldly purpose.
- Nobody is inferior.

- Jnani is myself, he never thinks of me different from him, understands Ultimate Truth.
- He is firm and resolved in Knowledge.
- In Reality, there is no duality.
- Jivas are superimposed on Pure Consciousness.
- Jnani absorbed in Knowledge of Pragyanam Brahma, therefore superior.
- Everyone should become Siddah Bhakta.
- Become Jignyasu by Jnana Yoga.
- Bhakti is for obtaining Knowledge about the Absolute Reality.
- Moksha is only through Jnanam.

**Verse 19 :**

बहूनां जन्मनामन्ते  
ज्ञानवान्मां प्रपद्यते ।  
वासुदेवः सर्वमिति  
स महात्मा सुदुर्लभः ॥ ७-१९ ॥

**bahūnāṃ janmanām antē  
jñānavān māṃ prapadyatē |  
vāsudēvaḥ Sarvam iti  
sa mahātmā sudurlabhaḥ || 7-19 ||**

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

**a) Ante Bahunam Janmanam Prapadyate Mam :**

- At the end of many births one comes to Me.

**b) Jnanavan Iti :**

- As a Wise man with the wisdom that.

**c) Vasudeva Sarvam :**

- Vasudeva is everything.

**d) Sah Mahatma Sudurlabhah :**

- Such a noble soul is very rare.
- Lord Krishna is praising Jnani Bhakti who has clear understanding of Moksha.
- Gets Knowledge of Ultimate Reality by Devotion and strength of his prayers to Ishvara.
- He understands Ishvara and him are One.
- Benefit of Bhakti : Jivatma, Paramatma Aikya Jnanam, Sarva Ekatva Jnanam, Oneness of individual Soul and Absolute Reality.
- No separate identity remains to feel proud, no individuality.
- Pure Consciousness alone Real, not individuality.
- After many births, gets Punyam, surrenders to Bhagawan.
- Understand Jivatma, Paramatma Bheda is Mayikam, oneness alone is the Truth.
- Unreal superimposition of Maya.

- Everything is Pure Consciousness expressed in all Bodies.
- Pure Consciousness pervades all inert and sentient Matter.
- Inert Matter is Unreal, superficial superimposition
- **Advaitam :**
  - Jiva / Jagat / Ishvara superimposed on Pure Consciousness.
- Mahatma is endowed with Jnanam, has Mahat Antahkaranam, understood infinite Reality.
- Very rare.
- Devotee becomes Jnani, continues to experience Duality even though he knows Advaitam is main Truth.

## Topic 5 :

### Sakama Bhakti – Devotion for Material ends : Verse 20 – 26

#### Verse 20 :

कामैस्तैस्तैर्हृतज्ञानाः  
प्रपद्यन्तेऽन्यदेवताः ।  
तं तं नियममास्थाय  
प्रकृत्या नियताः स्वया ॥७-२०॥

kāmaistaistairhṛtajñānāḥ  
prapadyantē'nyadēvatāḥ |  
taṁ taṁ niyamamāsthāya  
prakṛtyā niyatāḥ svayā || 7-20 ||

Those, whose wisdom has been looted away by this or that desire, go to other gods, following this or that norm, led by their own nature. [Chapter 7 – Verse 20]

#### a) Niyatah Svaya Prakrtya Hrtajanah Taih Kamah :

- Concerned by their own Nature and deprived of discrimination by various desires.

#### b) Prapadyante Anyadevatah Asthaya Tam Niyamam :

- The others resort to other deities by taking to various disciplines of worship.
- Give up Sakama Bhakti and progress to Nishkama Bhakti.
- Do we get Real happiness from objects of Desire? Is it long lasting? Does it have element of sorrow? Does it give fulfilment, satisfaction? Does it set us free?
- No one thinks of all these.
- We get carried away by what we see.

- Everyone is endowed with intelligence but it is covered by Desire

धूमेनाव्रियते वह्नि  
यथादर्शो मलेन च ।  
यथोल्बेनावृतो गर्भ  
तथा तेनेदमावृतम् ॥ ३-३८ ॥

**dhūmēna''vriyatē vahnih  
yathā'darśō malēna ca |  
yathōlbēnāvṛtō garbha  
tathā tēnēdam āvṛtam ||3-38||**

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]

- Smoke covers Fire.
- Dirt covers Glass.
- Womb covers Foetus.
- Desire covers Intelligence.
- This was Krishna's answer to Arjuna's Question – Why people unknowingly commit Mistakes.
- People worship Rajasic, Tamasic Devatas to give riches for destroying others or for Adharmic activities.
- Devatas have such powers.
- Instead of worshipping Sattvic Devatas who bestow Knowledge, they worship Rajasic, Tamasic Devatas.

- People follow their Nature, as per Punya Papam of previous births, and follow different modes of worship such as Japa, fasting, Puja, Namaskara.
- Devatas are different forms with different powers from one God principle.
- Indra, Varuna, Agni – superior Jivas than humans.

| Sakama Bhakta                        | Nishkama Bhakta          |
|--------------------------------------|--------------------------|
| - Worships Rajasic, Tamasic Devatas. | - Worships Satvic Devata |

**Verse 21 :**

यो यो यां यां तनुं भक्तः  
श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां  
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yāṃ yāṃ tanuṃ bhaktaḥ  
śraddhayārcitumicchati |  
tasya tasyācalāṃ śraddhāṃ  
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

**a) Yah Bhaktah Ichhati Architum Sraddhaya Yam Tanum :**

- Which ever devotee desires to worship faithfully any particular form.

**b) Aham Achalam Vidadhami Tam Eva Sraddham Tasya :**

- I stabilise that very faith of that Devotee.

## Sakama Bhakta :

- Don't understand how to be truly happy.
- Nature of Bhagawan is Ananda, Nature of Atma is Ananda.
- We forget this Truth and Desire land, Riches and worship God for them with full faith.
- Worship Indra, Chandra, Navagrahas, Anjaneer, Vinayaka.
- Bhagawan gives fruits for those actions and firmly establishes their faith.
- Worshipping for Wealth and pleasures is inferior devotion.
- Real Devotion is to understand Bhagawan and Bhakti as Ananda.
- How does Bhagawan establish faith of Bhaktas?

## Verse 22 :

स तया श्रद्धया युक्त  
तस्याराधनमीहते ।  
लभते च ततः कामान्  
मयैव विहितान् हि तान् ॥ ७-२२ ॥

sa tayā śraddhayā yuktah  
tasya"rādhanamīhatē |  
labhatē ca tataḥ kāmān  
mayaiva vihitān hi tān || 7-22 ||

Endowed with that faith, he engages in the worship of that devata and from it, he obtains his desire fulfillments; all these being ordained by Me (alone). [Chapter 7 – Verse 22]

## a) Yuktah Taya Sraddhaya Sah Ihate Radhanam Tasyah :

- Endowed with that faith he engages in the worship of that form.

## b) Cha Tatah Labhate Tam Kaman Hi Vihitam Maya Eva :

- And, from that he attains all those desires which are indeed granted by Me alone.
- By adhering with faith, towards a Devata, get fruits of worship – Home, food, relationships.
- I am the one who gives fruits, I am the primary source.
- Devatas are Jivas empowered by Bhagawan.
- Fruits of Sakama Bhakti are impermanent.
- Verses 20, 21, 22 – Deal with worship of Devatas by Devotees seeking sense pleasures.
- I strengthen and firmly establish devotees faith through Devatas they seek.
- One shouldn't continue Sakama Bhakti, become Mature and be free from Sakama Bhakti.

### Verse 23 :

अन्तवत्तु फलं तेषां  
तद्भवत्यल्पमेधसाम् ।  
देवान्देवयजो यान्ति  
मद्भक्ता यान्ति मामपि ॥ ७-२३ ॥

**antavat tu phalaṃ tēṣāṃ  
tadbhavatyalpamēdhasām |  
dēvān dēvayajō yānti  
madbhaktā yānti māmapi || 7-23 ||**

Verily, the fruit that accrues to those men of little intelligence is finite. The worshippers of the devas go to the devas but My devotees come to Me. [Chapter 7 – Verse 23]

## a) Tat Phalam Tesam Alpamedasam Tu Antavad Bhavati :

- That result accruing to those indiscriminate ones is indeed finite.

## b) Devayajah Yanti Devan Madbhaktah Yanti Mam Api :

- The worshippers of Gods attain the Gods, the worshippers of me attain me only.
- Those who don't have Knowledge of whole scriptures, they worship Devatas, live on petty, finite, pleasures, without fulfilment.
- Complete Knowledge gives fulfilment and completeness.
- They get Nature of Devatas.
- For Wealth - Pray to Kubera.
- For attaining peace and happiness, Nature of Bhagawan become Nishkama Bhakta and attain Bhagawan.

### Verse 24 :

अव्यक्तं व्यक्तिमापन्नं  
मन्यन्ते मामबुद्धयः ।  
परं भावमजानन्तो  
ममाव्ययमनुत्तमम् ॥ ७-२४ ॥

avyaktaṁ vyaktimāpannaṁ  
manyantē māmabuddhayaḥ ।  
parāṁ bhāvamajānantō  
mamāvyayamanuttamam ॥7-24॥

The foolish think of Me, the Unmanifest, as having come to manifestation, not knowing My higher, immutable and peerless nature. [Chapter 7 – Verse 24]

## a) Ajanantah Mama Param Bhavam Avyayam Anuttamam :

- Not knowing my supreme Nature which is changeless and unsurpassed.

## **b) Abuddhayah Manyante Mama Avyaktam Apannam Vyaktim :**

- The indiscriminate ones consider me to be the unmanifest which has assumed Manifestation.
- Bhagawan teaching Vijyanana Svarupa Brahman, Para Prakrti in this verse, subtle teaching.
- Tatastha Lakshana, know Unknown through known experiences.
- Those without discriminative power, lack intelligence, lack Punyam, Viveka Shakti.
- Understand Bhagawan as limited in form.
- In Reality, Bhagawan is formless, infinite.
- Formless, Avyaktam can't be perceived by senses and Mind.
- If taught in Right way, can know Vyaktam (perceivable) and Avyaktam (can't be perceived by Mind + senses).
- Bhagawan has become the Universe, which can't be fully perceived by senses or Mind.
- Bhagawan is incomparable, without form, unchanging, never leaves his superior Nature of Sat Chit Ananda.
- Immature understand God in Manifest form.
- We worship God in 1008 Names, forms .
- He is source of all Names and forms.
- Only Mature, intelligent, can understand formless Vijnana Svarupam.

## Verse 25 :

नाहं प्रकाशः सर्वस्य  
योगमायासमावृतः ।  
मूढोऽयं नाभिजानाति  
लोको मामजमव्ययम् ॥ ७-२५ ॥

nāhaṃ prakāśaḥ sarvasya  
yōgamāyāsamāvṛtaḥ |  
mūḍhō'yaṃ nābhijānāti  
lōkō māmajamavyayam || 7-25 ||

I am not manifest to all (in My real nature) veiled by divine Maya. This deluded world knows not Me, the unborn, the imperishable. [Chapter 7 – Verse 75]

### Nature of Bhagawan – Vijnanam :

#### a) Yogamaya Samavrtah :

- Veiled by my Yogamaya.

#### b) Aham Na Prakasah Sarvasya :

- I am not evident to all.

#### c) Mudhah :

- Being deluded.

#### d) Ayam Lokah Na Abhijanati Mam :

- This World does not know Me.

#### e) Ajam Avyayam :

- Who am birthless and deathless.

- I am Ananda Svarupa, not clear to all, not perceived by all.
- People seek Ananda in external World through ignorance.
- I am covered by Yoga Maya.
- Maya Shakti hides Pure Consciousness.
- With dark goggles, eyes not visible to others but you can see everything.
- Attracted by outside material World, we are not perceiving Bhagavans constant inner voice of “I” in our Mind.
- Those who do not use Intelligence do not know the unborn, unchanging Lord.
- You look for Me in wrong places where I am not present and do not see me where I am present.
- Pure Consciousness is our own Nature, Atma Svarupam, not known.
- Man is trying to know everything else except the Subject.

**Verse 26 :**

वेदाहं समतीतानि  
वर्तमानानि चार्जुन ।  
भविष्याणि च भूतानि  
मां तु वेद न कश्चन ॥ ७-२६॥

**vēdāhaṃ samatītāni  
vartamānāni cārjuna ।  
bhaviṣyāṇi ca bhūtāni  
māṃ tu vēda na kaścana ॥ 7-26 ॥**

I know, O Arjuna, the beings of the past, present and the future, but no one knows Me.  
[Chapter 7-Verse 26]

**a) Aham Veda Bhutani Samititami Vartamani Cha, Cha Bhavisyami :**

- I know all the beings belonging to the Past, present and future.

**b) Tu Na Kashcana Veda Mam, Arjuna :**

- But no one knows Me, Oh Arjuna.
- Those attracted to Name and form can't perceive the Pure Consciousness without form, can't be aware of Self.
- Unaware, its Nature is Ananda, Pragyanam Brahma.
- Pure Consciousness is Bhagawan is called Vijnanam.

| 1 <sup>st</sup> Stage  | 2 <sup>nd</sup> Stage  |
|--|--|
| <ul style="list-style-type: none"><li>- Jnanam</li><li>- Bhagavan different from me.</li><li>- Worship Bhagawan.</li></ul> | <ul style="list-style-type: none"><li>- Vigyanam</li><li>- Bhagavan manifests as me, perceivable body, mind, world.</li><li>- Butani, living and non-living.</li></ul> |

- I as Pure Consciousness know well, past, present, future.
- We also know but not All.
- No one knows all knowing Knower.
- Individual, Knower lost in the attraction of the World, objects of Knowledge and fails to realise his true Nature as Knower.
- No one understands Me the Pure Consciousness as the Knower.

| I  | I   |
|--|---|
| - Know everything as object of experience. | - Not known to me.<br>- Eyes can't know themselves. |

- Understand ourselves as eternal Pure Consciousness.

### **Advaitam :**

- Ishvara Svarupam is Atma Svarupam.

| Jnanam                    | Vijnanam   |
|---------------------------|--|
| - Bhagavan is omnipotent. | - Aham Sarvagya Asmi.<br>- I, pure consciousness am all knowing. |

- Why people don't understand this principle and who can understand this?

## Topic 6 :

### Nishkama Bhakti – Devotion for spiritual end : Verse 27 – 30

#### Verse 27 : Important Verse

इच्छाद्वेषसमुत्थेन  
द्वन्द्वमोहेन भारत ।  
सर्वभूतानि सम्मोहं  
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

icchādvēṣasamutthēna  
dvandvamōhēna bhārata |  
sarvabhūtāni sammōhaṁ  
sargē yānti parāntapa || 7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

#### a) Bharata :

- Oh, Arjuna.

#### b) Dvandamohena :

- Due to the delusion of Duality.

#### c) Icchadvesa Samuttena :

- Caused by Desire and hatred.

#### d) Sarvabhutani :

- All beings.

**e) Yanti Sammoham :**

- Get deluded.

**f) Sarge Parantapa :**

- At the time of birth itself, Oh Arjuna!

**Our Understanding :**

- God is a higher power who is Creator and Destroyer.
- **All Worlds are not independent on Bhagawan.**
- This Knowledge is Vigyanam.
- If we understand this clearly, we will not have individuality or any problem caused by individuality.
- What obstructs Vigyanam?
- **Vigyanam :**  
Braheiva Satyam, Aham Brahma Asmi
- Brahman alone is the Ultimate Truth, Absolute Reality.
- Sat is Atma.
- What obstructs this Knowledge?

**Oh Parantapa, Oh Bharata :**

- One who has originated in Bharata Vamsha, one who has capacity to destroy all enemies.

- In all Jivas, likes and dislikes, Dvandas, pairs of opposites, obstruct truth.
- **We give reality to Dvandas, neither sadness or happiness is Real, both caused by thoughts in the Mind.**
- Feeling sad or happy is Natural in life's instances.
- Bhagawan has absolute control of both.

### Lalita Sahasranaamam :

उद्यद्भानु-सहस्राभा चतुर्बाहु-समन्विता ।  
रागस्वरूप-पाशाढ्या क्रोधाकाराङ्कुशोज्ज्वला ॥ २ ॥

Udyadbanu saha-srabha chatur-bahu saman-vita ।  
Raga-svarupa pashadya krodha-karanku-shojjala ॥ 2 ॥

She who has the radiance of a thousand rising suns. She who is four-armed. She who is holding the rope of love in Her hand. She who shines, bearing the goad of anger. [Verse 2]

- She rules over Pasha (likes) and Anukusha (dislikes).
- **Man gives Reality to this World and develops likes and dislikes.**
- First understand, Joys and sorrows of life are fleeting.
- Second, don't give Reality to this World.

### Sammoham :

- **Deep delusion, Reality is deep rooted at sub-conscious level.**
- **Life is Real, past, present, future Real is delusion.**
- **Contemplate on impermanency of life, then no delusion.**

## Bharatiyar :

- 'Kill Delusion'.
- **Vigyanam, not understand because of likes and dislikes and taking World of Duality is Real.**
- Teaching is covered.
- At birth, there is deep rooted delusion of Reality of life.
- How to get rid of Delusion?

## Verse 28 :

येषां त्वन्तगतं पापं  
जनानां पुण्यकर्मणाम् ।  
ते द्वन्द्वमोहनिर्मुक्ता  
भजन्ते मां दृढव्रताः ॥ ७-२८ ॥

yēṣāṃ tvantagataṃ pāpaṃ  
janānāṃ puṇyakarmaṇām |  
tē dvandvamōhanirmuktā  
bhajantē māṃ dṛḍhavratāḥ || 7-28 ||

But, those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites and steadfast in vows, worship Me. [Chapter 7 – Verse 28]

### a) Tu :

- However.

### b) Te Jananam :

- Those people.

**c) Punyakarmanam :**

- Who do noble actions.

**d) Yesam Papam :**

- Whose papam Antagatam has ended.

**e) Dvandva Moha Nirmuktah :**

- And who are totally free from the delusion of Duality.

**f) Bhajante Mam :**

- Seek Me.

**g) Drdhavratah :**

- With a firm resolve.

| Jnanam                                  | Vijnanam  |
|---|---|
| - Presents Jiva different from Ishvara. | - Presents nonduality of Jiva and Ishvara on the basis of pure consciousness. |

- Pair of opposites create Joy and sorrow and create constraints for gaining Knowledge.
- Prevents understanding of Vigyanam.
- How to get out?
- Do Acts of Punyam to purify Mind and to nullify Papam.
- Good thoughts, words, deeds result in Punyam.

- Papam is also invisible thoughts, words, deeds, which are opposed to scriptures.
- Papam disturbs our Mind and does not allow us to progress in spirituality.
- We win over Papams by Punyam.
- Punyam purifies Mind and reduces likes and dislikes.
- Mind becomes free from Dvandas – pairs of opposites, giving Reality to pairs of opposites.
- Dridah Vrittah – Mind becomes firm in Absolute Reality, Paramartha Sat Chit Ananda Svarupam.

### Kaivalyo Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।  
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedāntavijñānasuniścītārthāḥ sannyāsayogādyatayaḥ śuddhasattvāḥ ।  
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4 ॥

The pure-minded seekers who through renunciation have firm understanding of the knowledge of the Upanisads, being the immortal and absolute, are all totally liberated in brahman at the time of death. [Verse 4]

- Be firm in Knowledge, Paramatma as Nature of Pratyag Atma.
- **'I' principle within the Body in Reality is Bhagawan.**
- Understand Bhagawan is formless, Ananda Svarupa, one's own higher Nature.
- Giving up Reality of difference, Bheda between Jiva and Ishvara, understanding non-duality, and remaining firm in it is Vigyanam.

## Verse 29 :

जरामरणमोक्षाय  
मामाश्रित्य यतन्ति ये ।  
ते ब्रह्म तद्विदुः कृत्स्नम्  
अध्यात्मं कर्म चाखिलम् ॥ ७-२९ ॥

jarāmaraṇamōkṣāya  
māmāśritya yatanti yē |  
tē brahma tadviduḥ kṛtsnam  
adhyātmaṃ karma cākhilam ||7-29||

Those who strive for liberation from old age and death, taking refuge in Me, they realise in full that Brahman, the whole knowledge of the Self and all action. [Chapter 7 – Verse 29]

### a) Asritya Mam :

- Having resorted to Me.

### b) Te Ye Yatanti :

- Those who strive.

### c) Jaramarana Moksaya :

- For freedom from decay and death.

### d) Viduh :

- Come to know.

### e) Tad Brahma Krtsnam :

- That Brahman completely.

#### **f) Adhyatmam :**

- The self completely.

#### **g) Cha Karma Akhilam :**

- And Karma completely.
- Those who take my support are freed from old age and death.
- Proof for Moksha, liberation, freedom from Samsara, Rebirth, sorrow.
- Make best efforts for Moksha and be free from sorrow, depend on Bhagawan, have faith, Self confidence improves.
- There is a power above us and we have to take support of that power.

#### **Example :**

- Mobile electromagnetic waves present everywhere, we harness them for our communication.
- We make use of existing power.
- Similarly depend on Bhagawan's power to bring out power in us.
- Make efforts to bring out Bhagawan's power in the Body.
- Be dependent on him to get fruits of actions.
- Understand all Karma, Karma Phalam and the Absolute Reality.

#### **Example :**

- In space we construct house, with effort, space comes by Grace of Bhagawan.

## Verse 30 :

साधिभूताधिदैवं मां  
साधियज्ञं च ये विदुः ।  
प्रयाणकालेऽपि च मां  
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhībhūtādhidaivam mām  
sādhiyajñam ca yē viduḥ |  
prayāṇakālē'pi ca mām  
tē viduryuktacētasah || 7-30 ||

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me. [Chapter 7 – Verse 30]

### a) Te Yuktachetasah Ye Viduh Mam :

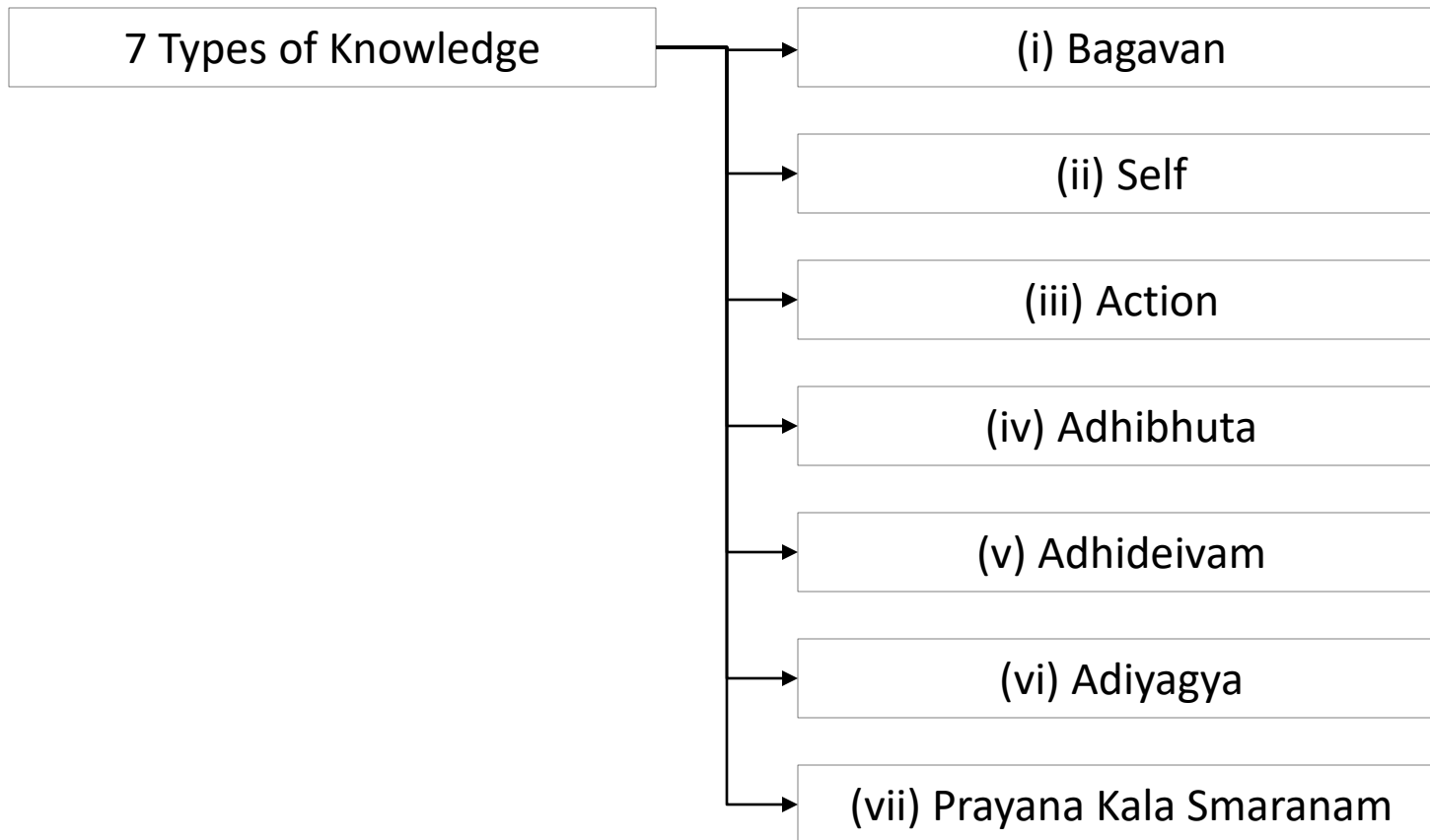
- Those with disciplined Mind who know Me.

### b) Sadhibhutadhidaivam Cha Sadhiyajnam :

- Along with Adhibhuta and Adhiyajna.

### c) Viduh Mam Prayanakale Api Cha :

- Will remember Me at the time of Death also.
- Those who identify with Pure Consciousness at the time of Death gain 7 types of Knowledge.



- Arjuna requests clarifications on these 7 topics in Chapter 8.